

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"Were once these maxims fix'd,—that God's our friend, Virtue our good, and happiness our end, How soon must reason o'er the world prevail, And error, fraud and superstition fail."

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CHRISTIAN INTELLIGENCER.

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PREACHERS' DEPARTMENT.

ORIGINAL SERMON,

BY SETH STETSON.

Parental Affection.

TEXT.—"And the king was much moved, and went up to the chamber over the gate and wept; and he said, O my son Absalom! my son Absalom! would I had died for thee, O Absalom my son, my son!"—2d Sam. xviii. 33.

What more tender and affecting language, could burst from a parent's heart, in view of a lost child, than this? Parents only can enter into the feelings of those who have been bereaved of their beloved children.—Many such parents are found in every place, no in the course of their journey, through the trying state, are called to pass similar painful circumstances. And it may be profitable to all parents, and children, to meditate on the events of providence, which must sooner or later fall to their lot. Such meditations may induce parents and children, to conduct in such a manner, that when they are called to separate from each other by death, their sorrows may not be aggravated, but the reflection, that they had neglected their relative duties, towards each other; or chargeable with those deeds, which fill the heart with pain.

The scenes, through which king David and Absalom his son passed, in their connection with each other were recorded, not only for our instruction and reproof.—Fathers, generally, feel a peculiar regard for the welfare and prosperity of their sons; the Bible contains many striking examples, of their warning and encouragement. Men of high stations, either of office, or wealth, and more exposed to the trials, which David experienced from Absalom, than others, in low or straitened circumstances.—For their exalted and affluent condition, often leads parents to humour and indulge their children, or allow them to have their own way; which pampers the pride, and gratifies the passions and appetites of the young. Hence extraneous and amiable youth, and oftentimes, they bring themselves to an untimely grave, in shame and disgrace, and pierce their parent's hearts through with many sorrows. "A wise son, maketh a glad father, but a foolish son is the heaviness of his mother."

Absalom was David's third son, by his third wife, Maacah the daughter of Talmai, king of Geshur. The circumstance of David's having a number of wives, which was custom among kings, and other rich men, in ancient times, as it now is in eastern countries, where christianity has no influence, was one principal cause of his domestic troubles. Family broils, and neglect of children or partiality towards them was one natural consequence of the ungodly practice of polygamy, or having more than one wife, at the same time. God made one woman for one man, at first. And the reason given by the prophet, Malachi was, that he might seek a godly seed. We have accounts in the Bible, of many family difficulties, which sprang from this unlawful practice. Abraham and Jacob, Elkanah and Gideon, David and Solomon, all seemed to meet with much trouble with their families on this account. A worse sort of infidelity in the conjugal relation, excites jealousy and distrust, and separation. God has said it, and he will make his word good, that certain characters, too bad to name, he will judge. Verily, that we often see, there is a God that judgeth in the earth.

As David met with persecution in his own country, from king Saul, his envious father-in-law, he was obliged to sojourn in Geshur, obtaining some peace in his own house, by living in peace with this king, and marrying his daughter, David gave the name Absalom to her son, which signifies, *A father of peace*. But whatever his name signified, and however beloved he was, of his father, yet he, finally, caused his father much trouble. We have nothing recorded to the disadvantage of Absalom's character in the early part of his life. It appears, he was a very beautiful person. And probably, he was not ignorant himself, of this external accomplishment. And like many other young and beautiful persons, he esteemed himself so highly. And his father's partiality, for his son of a king's daughter, might tend to exalt him to his ruin.

The first account we have of his bad temper, relates to the murder of his half-brother Amnon, who had abused his beautiful sister Tamar. Absalom kindly took in his afflicted and weeping sister, and with good reason withheld all intercourse with this vile and cruel brother. Though Absalom had sufficient cause to reprobate the detestable conduct of Amnon, yet he went beyond the bounds of righteousness, in hating his brother with a murderous heart. When he had caused the death of his brother, Absalom fled from his country, to his grandfather, Talmai, king of Geshur, where he dwelt three years. He was aware that his murderous act, might provoke the vengeance of his connexions, or countrymen. And it seems probable, that had Absalom continued in Geshur, he would have saved himself and his father, and his countrymen much trouble. But his father David felt most sensibly the loss of his children. And his partial fondness for some of his children, occasioned peculiar trials as was the case, with many other distinguished men of old. His beloved and beautiful daughter was cruelly dishonoured by one of his sons, who was now slain by another, who had fled his country, for righteousness were these judgments upon David, who had himself been guilty of deeds equally cruel and abominable. As he meted out to others, it was measured to him again.

When the news came to David, that Amnon was murdered by Absalom's command,

while he was feasting, and his heart was merry with wine at Absalom's table, the king's sons came from the same table, and lifted up their voice and wept; and the king also, and all his servants wept very sore.—Absalom had made this feast, and invited his brethren, with a determination, to take away Amnon's life. And his plan succeeded.

Still David loved his wicked son Absalom, who had caused his brother's death, and fled out of the country. And the soul of king David long to go forth unto Absalom. Here was a struggle between parental affection, and a ruler's righteous displeasure. He loved his son with pity and good will, but disapproved of his character and conduct. As a father he could forgive and restore, but as a king and judge, he must frown upon transgressions of the law.

Finally, however, David consents that Joab, his chief captain, should go after Absalom and bring him home to Jerusalem. But he is not allowed to see his father's face, for two years. Absalom, all this time, is held in a state of suspense and confinement; aware, that his father disapproved of his behaviour. He could no longer endure this humble and imprisoned condition. He then commands his servants to set fire to Joab's field of barley, which induced Joab to visit him in his retirement. Absalom then demands of Joab, admittance to his father's presence, saying, "if there be any iniquity in me, let him kill me." Joab then makes known to David the wishes of Absalom. Upon this, David, probably, hoped to find his beloved son, so humbled by his chastenings, that he should meet a true penitent. David now, permits Absalom to come into his presence. Absalom bows himself on his face to the ground, before the king. And the king seeing such signs of humble submission, embraced his son; and like the father of the prodigal kissed his son. Thus the long breach of five years continuance is healed. But it is healed, only to break out again, soon after.

Being restored to the king's favour, Absalom soon begins to manifest his ambition to rule upon his father's throne. And to accomplish this love of power, he is willing to sacrifice the life of his beloved, or rather loving Father. Probably, he felt mortified into a resentment against his humbling conduct towards himself. He thought to retaliate upon his father, who had brought him to bow his face to the ground before him. O how cruel is pride and selfish ambition!

Absalom prepares him horses and chariots, and fifty men to run before him. He soon places himself in the gate of the king's place of judgment, and begins to flatter the people that he was a friend to them; that their cause was good; but the king was above serving them, and neglected his duty in not appointing proper persons to settle their controversies. Absalom boasts, what he would do, were he made judge in the land. He would do them justice. Such is often the language of selfish persons, who would exalt themselves to places of honor and profit. "And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him and kissed him."—And on this manner, did Absalom to all Israel, that came to the king for judgment.—So Absalom stole the hearts of the men of Israel. "In a crafty, deceitful manner, he robbed his honored father of his good name, and stole from his father the affections of his people. This was worse than to have stolen from his father his silver and gold."

How many will steal, in this way, the respect and affections of a people, from worthy men, far better than themselves, that they may promote their own selfish honour and interest! And yet, they would be much offended with a thief who should steal their property; and would resent the imputation, with indignation; and condemn those who should intimate that they act like Absalom!

Having practiced this deceitful conduct for a time; and David being advanced in life, Absalom pretended that he had made a sacred vow to the Lord, when he was in Syria, that if he was permitted to return to Jerusalem, he would serve the Lord. Before, when he would slay his brother, he pretends to friendship and hospitality; but now, when he would turn his father from his throne, and bring down his aged king, he pretends to religion. That he had vowed to serve the Lord. For this purpose, he begs leave of the king to go to Hebron. The king bid him go in peace. But Absalom had war in his heart. For he sent spies throughout all the tribes of Israel, saying, as soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron." What base ingratitude was this, to turn traitor against a loving father, whose loving kindness had been so great towards a darling son.

Ahithophel, David's counsellor is sent to, and the conspiracy is strong; for the people increased continually with Absalom. Though Ahithophel was a great man; probably, Absalom knew him to be destitute of integrity and uprightness. He is found to be ready to join with Absalom against his king. And many others follow him in their simplicity, not aware of any treasonable plot against the king. Thus, oftentimes many honest and good citizens, are beguiled and ensnared by the boasting aspirants for power.

When David had learned what had taken place, he and his servants, and his household fled from Jerusalem, his capital city, aware, that it would be the first object of Absalom to take possession of the city and destroy the king, that he might reign in his stead. Could he be so blinded by his sinful passions, as to imagine that he could prosper in such an unjust and enterprize? He did not realize that there was a God that judgeth in the earth. Such things are found in the sacred Record, as a warning to the selfish and ambitious. But many have disbelieved, or disregarded these divine Records, and without foreseeing the evil, have rushed on blindfold to destruction.

Absalom entered Jerusalem in triumph.—But the triumphing of this wicked man was short. His father, with a few faithful friends flees to save his life. David did not wish to stand in self-defence, where his son, and his people, would be liable to loose their lives.

He was not destitute of true courage. He had given ample proof of his heroism as a man of war. But he was, likewise, a benevolent and compassionate man.

Among David's friends, was Ittai the Gittite, who was a stranger, and an exile, who had been with the king but a short time.—David advised Ittai to return with his brethren to Gath, wishing him mercy and truth, because it appeared to him uncertain, where he should have to go. But Ittai answered the king, and said, as the Lord liveth, as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be."

When David perceived the resolution of this brave Philistine, who had six hundred men with him, he made him one of his three generals. Here is a remarkable and affecting circumstance: which reminds us, that in the midst of judgment God remembers mercy. While David is forsaken by his son, and his counsellor, and many of his people, and made to flee from his city, he knows not where, he receives help from an unrecruited Philistine; one of the citizens, if not a connexion of Goliath whom David slew.

And David said to Ittai, "Go, and pass over the brook Kidron, which was not far from Jerusalem, and separated it from Mount Olivet. And Ittai passed over, and all his men, and all the little ones that were with him. And all the people with the king passed over towards the way of the wilderness." Here was an affecting scene. Men, women and children fleeing for their lives, from their habitations, into a wilderness. What caused this loud weeping, but great mental distress?

"But David sent back the ark of God, with Zadok the priest, into the city, saying, If I shall find favour in the eyes of the Lord, he will bring me again and shew me both it, and his habitation; But if he thus say, I have no delight in thee: behold, here I am, let him do to me as seemeth good unto him." Here was unreserved submission to God.—David did not pretend that he knew better, and could do better than his God. He, therefore, would resign his will to the will of God. How wise, how reasonable, how consoling was such a temper of mind!

"And David went up the ascent of mount Olivet, and wept as he went up, and had his head covered; and he went barefoot; and all the people that were with him covered every man his head, (as a sign of deep distress and sorrow) and they went up weeping as they went up. "How fluctuating and uncertain, are the affairs of men; even the affairs of Kings! God lifteth them up, and he putteth them down. On him, all should depend, in prosperity and adversity. David found it good for him to be afflicted. He found it good to draw near to God. His weeping endured for a night, but joy came in the morning. He had his days of prosperity, and his nights of adversity."

David charged Zadok the priest, whom he sent back with the ark; together with Hushai his chief-counsellor, to send him word, by his son, how matters went in Jerusalem.—Hushai is sent in a special manner, to defeat the counsel of Ahithophel; and he succeeded. Ahithophel advised Absalom to grant him twelve thousand men, and he would immediately pursue after the king, come upon him suddenly, and take away his life; while his little company of faithful friends, on finding their king dead, would join Absalom. This was wise counsel. Had Absalom consented that Ahithophel should have the honor of taking, or destroying the king, his father, the work would have been done.

But Hushai, David's friend and counsellor, whom David sent back to defeat Ahithophel's counsel, professed to join Absalom, being called to give his opinion, said this counsel of Ahithophel was not good at that time. He advised that all Israel be assembled, and Absalom take command in person, instead of allowing Ahithophel to take command. This was flattering to the pride of Absalom; and gave David opportunity to escape over Jordan, and to have his friends and army increase and gather around him, in a more composed and organized state.

News was conveyed to David, of the plan to be pursued by Absalom. And the night was embraced by the king to cross the river Jordan before morning light. Ahithophel finding his counsel disregarded returned home, and hanged himself. Such was the effect of disappointed pride, and treasonable ambition.

While David was fleeing from his enemy, Shimei, of the house of king Saul, cursed him; but David was sensible that it was righteous with the Lord, that he should be so treated; and he submitted to the affliction. But as Shimei afterwards acknowledged his fault, and was the first to welcome the returning king, David deferred his punishment, till he should be guilty of some other offence: though it was considered, that who cursed the Lord's anointed was worthy of death.

In the course of a few days, Absalom assembled all Israel to pursue after his honored and loving father. He crosses Jordan and approached the city where the king took up his quarters. In the city of Mahanaim in the wilderness of Ephraim, David met with kind friends, who brought provisions for his household and his army.

David here numbered the people which were with him, and set officers over them, and proposed to go out to battle himself against the conspirators and Absalom. But this proposal was rejected by his captains and soldiers. He then gave a charge to his captains to deal kindly with his rebellious son, who had come out to battle against his father. How strong was parental affection! Said Jesus, if ye who are evil, know how to give good gifts unto your children, how much more shall your father in heaven give good things to them that ask him. But David's son is found in a state of rebellion against his father: yet David would have him treated kindly. And is not God the Maker of souls as compassionate to his rebellious creatures as an imperfect man?

A battle is fought in the wood of Ephraim; twenty thousand men of Israel are slain, by David's men; and Absalom is caught by his

hair, while riding under the thick branches of an oak, upon his mule; and there left to feel the fatal darts of Joab, the chief captain of David. Absalom justly meets the fate he deserved for taking up arms against his king, his father. It is the declaration of Christ, that he who takes the sword shall perish by the sword. Absalom's beauty fades, his glory dies with him, and his body is cast into a pit, in the wilderness, without any monument, to tell where the traitor lies, but a great heap of stones.

Two young men run to carry the news of Absalom's death to the king. He had waited with anxiety to learn the fate of his deluded son. His first inquiry shows the tender affection of a father. "Is the young man Absalom safe? One young man cannot answer the question; he only knew that a victory was gained. The other young man answers the question of the trembling king. Hearing that it was Ahimaez who first came, the king said, he is a good man, and cometh with good tidings. The good man brought true tidings, but not joyful tidings to David. And he said to the king, *all is well*. "Blessed be the Lord thy God, which hath delivered up the men that lifted up their hand against my lord the king." And the king said, is the young man Absalom safe? This question he could not answer. Immediately Cushai came, saying, tidings my lord the king. The same question is put, "is the young man Absalom safe? And Cushai answered, the enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man."

This answer, struck the king to the heart. David felt, as Joab afterwards accused him, to care more for his son, the young man Absalom, than he did for ten thousand of others. Believers in election or partial salvation will say, so it is with the king of heaven. He cares more for his chosen or believing children, than he does for ten thousand, reprobate or unconcerned sinners. But can such fond partiality be justified? If any of the people deserved to die, by hanging, who more so than Absalom? But David manifested no delight in the death of Absalom's army of twenty thousand men. Neither has God any pleasure in the death of the wicked. Yet he cuts off multitudes in their wickedness. And David saw no way to maintain proper authority and promote the peace and welfare of the nation, but to withstand the rebellious; and even destroy those who rose up against government. So God to preserve the authority of his laws, and to promote the best good of his kingdom, destroys from the earth, the ungodly, by his divine judgments.

And when David heard the news of his son's death, "the king was much moved and went up to his chamber over the gate, and wept, and as he went, thus he said, O my son Absalom! my son, my son Absalom! would I had died for thee, O Absalom, my son, my son."

Aged parents, who have been bereaved of their sons in early life, on whom they have depended for comfort and support in their declining years, have felt something as did king David, on this distressing occasion.

Old Jacob when he thought that his beloved Joseph was dead, had painful feelings; but there were peculiar aggravations attending the death of Absalom: which few parents ever experience. To have a son whom we love with tender affection, rise against our peace, and seek our lives; and then die in the unrighteous contest, must be distressing in the extreme.

How many comforting reflections have many parents, when they lose their children, at home with them in the arms of peace, and not by the arm of violence. How painful to think of the multitude of blooming youth, cut down by the fatal dart of the enemy.—To be cast, in a few moments from a state of health, activity, and beauty, into the pit, into the deep waters, or to be mangled or wounded, weltering in their blood, upon a field of battle, is horrible and distressing. How many afflicted parents, in this country, and in every part of the world, have had occasion to be moved, and to retire to their chambers, and weep and cry out, with a loud voice, with David, O my son, my son, would to God I had died for thee. But most parents, comfort themselves, that their sons have died in a good cause, and therefore have died honorably. But David had not this consolation. David wept at the grave of Abner, king-Sauls chief-captain, when he died by the hands of an assassin; and said, died Abner as a fool dieth. No. He died as a wise, and worthy, and innocent man.—But it was not so with Absalom.

How distressing must be the thought, to every filial son, every dutiful child, that they may be tempted to do those things, which shall fill a kind parents heart with sorrow, or bring down their gray hairs in trouble to the grave. How watchful and prayerful should all the young be, that they be not enticed to sin, and involve themselves and their parents in overwhelming distress. And parents should be more concerned that their children be well instructed in morality and religion, and have the principles of justice and fidelity implanted in their hearts, than to possess great wealth or honour without them. Probably, Absalom had, in early life, been too much indulged, or left to himself, so he brought his father to shame. Yea, he brought himself to a disgraceful end in the days of his youth. He was a young man, when compared with his father: so his father called him. Is the young man Absalom safe?

My friends, can we conceive of any of the children of men treating their heavenly Father, worse than Absalom treated his father? He evidently sought to take away his father's life. He mustered his army for this express purpose. He pursued his father over Jordan into the wilderness, that he might destroy him. It is true Absalom was disappointed in his wicked enterprize. But this want of success altered not his intention. The disposition of his heart was ungodly.—He was a murderer of his father in the sight of heaven. Yet his father would have spared his unwise, his deluded son, if he could.—This might have been one principal reason why David wished to go out to battle, with his men of war. When he is prevented, by

his chief officers, he charges them to shew mercy to the young man. Had David desired the death of Absalom, he might have defended the strong hill of Zion against him. But to spare him, and the people of Jerusalem, David left the city. He does not go after Absalom, to attack him in Hebron, where he got himself proclaimed king. Nor does he stand his ground against him in his capital. But David seems willing to resign up all, and retreat into the wilderness, to dwell in caves or rocks, as when he was pursued by king Saul, rather than injure his Son, or the people of the land. But as David is pursued by Absalom, and a large army, and is driven into a corner, as it were in the wilderness, he then, in self defence, consents that his friends shall meet the enemy.

Now my friends, ought we to think that God is unwilling to save his sinful creatures, from endless sin and misery? who have not treated him worse, than Absalom treated his father. If David possessed the power to change Absalom's heart in a moment, would he not have done it? Has God made creatures he cannot change, when he pleases? If God cannot change them, why do people pray that God would exert his power to accomplish such an object? If God cannot change the sinner's heart, or make him willing in the day of his power, to submit to his Maker, who can do it? Can the creature himself do what his Maker cannot do? Can ministers and christians do that for sinners which God cannot do, and which sinners cannot do for themselves? Then surely, they must be faulty, if sinners remain unconverted? But no minister or christian will pretend that he can do more than God. Why then will not all sinners, sooner or later be made holy and happy? If God can do it, and will not, then he must choose that they should continue sinful and miserable to all eternity. If God chooses this, who ought to choose differently? If God desires or wills the salvation of all men, and cannot accomplish it, he must be as helpless as man, and there can be no encouragement to pray to him to effect such a work. Besides, he must be very unwise to bring creatures into existence, whom he wished to save, but he gives them powers which he cannot control: so that they may render his labor and interest respecting them, all in vain, or labor lost.—But if God desires the holiness and happiness of his creatures, ultimately, and is able to do all his will and pleasure, then we may trust and hope, that all mankind will finally be washed, justified, sanctified and glorified.

Where on earth is there a parent who treats his children so kindly, as God does the children of men? We meet with the profane, the intemperate, the scoffers at religion, and the hateful and hating of mankind. We read or hear of the cruel, the unjust, the ungodly, and the most abandoned of our race. We look upon such characters and conduct with abhorrence and contempt. We think them deserving of most severe punishment. We sentence them to imprisonment or death. But God treats all these creatures with kindness and mercy, while they persist in their evil ways. He hears with them many years, and multiplies his favours to them. And even when they involve themselves in disense and perplexity, and trouble, God affords them help and deliverance. He comes in for their comfort and support, even in prison, and on a sick bed, and in death. Almost every one is saved by hope, of something better, even in the midst of his greatest troubles.

And does not the gospel bring glad tidings of great joy, which shall be to all people.—But all people have not heard these good tidings. Multitudes have died, and are dying daily all around the world, who never heard of the Bible nor of Jesus Christ.—But all must be taught of God, if not in this world, yet in the next. And where is the christian who will doubt God's ability to teach infants that die before they know either good or evil, or even know their earthly parents? If God can teach the knowledge of himself, to that portion of mankind who die in infancy, why cannot he, likewise, teach all the heathen, and all mankind to know Jesus Christ, whom to know is life eternal? God has promised to subdue all things to himself. This he can do when sinners are small and young, or when they become old and great sinners. God works all things after the council of his own will. He can harden or soften the heart, as seemeth good to him. He needs no greater, or better power, than the power of his spirit to enlighten the darkest minds of men, or to shed abroad love in the hearts of those who have always been his enemies. God could prevent mankind from sinning at all, as he did Jesus. Or he could sanctify them in infancy as he did John the Baptist. Or he could change them all in adult years, in one day, as he did those on the day of pentecost: Or when they are madly persecuting Christ, as he did Saul of Tarsus: Or convert all men at death, as Calvinists admit that he will, all the elect of God, as chosen in Christ.

If God be perfect in knowledge, he must know when he is about to bring creatures into the world, for what end he makes them. He will do all his pleasure with them. Can infinite love and goodness make creatures whose existence will be an endless curse to them? If love and goodness can do this, what could hate and baseness do? No evil being could possibly treat any creature worse.

Should one say God does so for his own glory, or for his own pleasure; I ask, would not an evil being act for the same reason? No being loves pain, or misery or dishonor. Hence if we were to suppose, an evil creator, we must suppose that he creates for his own pleasure, not for his own torment.—And such a being, we must suppose would aim at his own glory or honor. He who believes in a personal devil, or fallen angels, cannot suppose that they wish or seek for misery. Even, on supposition they envied God, or Christ, or Adam their happiness, we must suppose that they desired happiness, or they would not envy others.—Hence, I see not how a wise and good being could, possibly, bring creatures into existence to hate, and curse, and make mis-

able forever, in another world. No such doctrine could come from a good being. It must come from a wicked being. It must suit the feelings of wicked beings only. Hence we find all benevolent Christians deploring sin and its consequences; and wishing to do them all away; and rejoicing at every promise, and sign of such an approaching event.

Jesus promises that all that the Father giveth him shall come unto him; and all things are delivered to him of the Father. Hence, were one soul for whom Christ died to be lost beyond his mercy, he might weep with David, O my son, my son, would to God I had died for thee.

CHRISTIAN INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDNER, FRIDAY, AUG. 23, 1833.

MAINE MISSIONARY SOCIETY.

It is well to keep our friends in Maine, from time to time, advised of the pecuniary power as it increases in the hands of the orthodox, which is exerted against the cause of truth. In the Mirror of last week is an acknowledgement of sums by W. Storer, Treasurer of the Maine Missionary Society, received from June 10, to August 10, 1833. The list, closely printed, covers five columns of that paper, mentioning contributions of "silver buttons," "travels of a poor man's sheep in Edgemoor," "gold necklace," "earrings and drops," "bosom pins," "gold rings," &c. &c. The aggregate contributions, therein acknowledged, for those two months, amount to \$4,190.03. This is for the 6th part of the year. We suppose that this is but the ordinary stream of cash that is running constantly into the Treasury of that single Society. If so, the annual increase of capital must be \$25,140.49. It is easy to see what a tremendous power will thus accumulate in a few years, subject to the control of the orthodox party in Maine. It is evident that they love money; and the apostle says "the love of money is the root of all evil." Great evil, therefore, may be expected from this mammoth power.

It should be remembered, that this sum is given beyond the salaries ordinarily paid by Societies for their own preaching, &c. &c.; and that it is devoted to the support of unsettled preachers who are sent forth into every part of the State, like locust swarms, to establish orthodoxy in all destitute regions. We know not how this iniquity is to be checked and prevented, unless it is by the formation of a sound public opinion against their private begging and public operations. If the people are jealous of powerful monied institutions in the form of Banks, we think the reason is doubly as strong why they should be jealous of still more powerful and dangerous monied institutions in the form of sectarian crusading Societies.

JEFFERSON'S PRINCIPLES.

"I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man."

This sentiment, so worthy its patriarchal author, deserves to be printed in letters of gold and to be inscribed upon the portals of every civil and religious temple in our land. But tyranny over the minds of men, assumes many forms; and, we do fear, exists as extensively in republican America as in almost any other country. It is, indeed, true, that there are not, and cannot be, in our country any civil enactments against the freedom of opinion; but there may be, and are, laws of another description—unwritten—which would punish men at the most tender points, and in the severest manner, for daring to be honest in matters of opinion. There are penalties, which men may be and are made to feel, that are unknown to the civil laws. There are other modes of persecution, than those prescribed by constitutional statutes. Men may be punished for opinion's sake, on religious and political matters, and punished too in the most effectual and cruel manner; by social penalties; by withholding from them their just claims to equitable rights; by attacking their characters and destroying their peace; deranging their business, and visiting them with the withering and blighting curse of prejudice—of political and religious hate.

The mind ought to be free. No honest man, who maintains a good character, should suffer even for a moment, by the avowal of his opinions. Any attempt to injure his business or destroy his peace on account of his opinion is a "tyranny over the mind." Let no man pretend to admire the institutions of our Republic; let him not profess a regard to any thing republican in principle, who would seek to form or perpetuate any combinations amongst citizens for the purpose of imposing fetters upon the minds of the people. The quotation we have made from Jefferson is an admirable one, and we say "Amen" to it with all the heart; but we have witnessed some men adopting it for their motto, whilst they were publicly and zealously engaged in the unholy and anti-republican business of collaring people into their ranks and punishing all who dared how the neck to their arbitrary commands. Such an inconsistency ought to be exposed.

On no subject is there greater need of the Jeffersonian maxim, than on religious matters. In the absence and for the want of

the requisite power of Law, ingenuity has been at work to accomplish the object by other less direct but equally sure means. In this country every thing is governed—as John Randolph used to say, by "King Numbers"—the greatest tyrant, as he affirmed, that ever lived. Efforts, therefore, have been made, by the power of sectarian party drilling, to form combinations of numbers whose power should reach every case of dissent from the popular belief. The great object of the orthodox is, by controlling all the fountains of knowledge, from Universities down to Sunday Schools, to form and control public opinion—this being the supreme and most potent law, and to bring this power to operate with a blasting effect, upon the personal prosperity and social happiness of all who will not fall down and exclaim "Great is Diana of the Ephesians." We have witnessed the efforts directed to this end with painful fears as to the ultimate consequences. We suspect the country is hardly yet aware of the depths and the extent of their designs. While they cry peace before the people, sudden destruction awaits their dearest interests. We verily believe, that the chief object of their professed attachment to literature and religion, is to sweeten the dose and sugar the pill which is to destroy the republican liberties of our country. Let the people be awake. Let them watch these people at every point, and resist their machinations with firmness and resolution.

WATERVILLE COLLEGE.

The Editor of Zion's Advocate, a Baptist paper, protests, that Waterville College is the most liberal [in the orthodox sense of the word] of any literary Institution in New England. It may be so; for it so happens that every officer always has been, is, and we presume always must be, a Calvinist Baptist "up to the hilt" as Dr. Ely would say. Can it never happen, that there is no other person qualified for President, Professor or member of the Board but a Baptist?—aye, and a clergyman too? A correspondent, whose communication is inserted this week, lays the charge of sectarianism directly at the door of the College—and he is one who knows whereof he affirms.

The evidence of sectarianism was manifest enough at the late commencement; and appeared in the offer to make literary men of certain Baptist clergymen, not one of whom, we have satisfactory reason to believe, can make any thing like a decent pretension to literary knowledge. That is to say, we noticed, that the honorary degree of "A. M." was conferred on four preachers—all Calvinistic Baptists—who know no more about a course of literary studies than three-fourths of the respectable farmers and mechanics in the country. We have seen this abuse every year, as often as the Commencement returned—the conferring of literary degrees on Baptist ministers, hardly qualified to teach a common district school, because they are Baptists. Is this not sectarian favoritism? Is it not making degrees ridiculous in the extreme? Good mercy! how these men must look with A. M. appended to their names! Jack Downing's degree of A. S. S. [Amazin Smart Skolar,] was not more ridiculous.

When Waterville College will become a literary institution, and show some respect to the literature of gentlemen in the bestowment of its favors; when it will satisfy the public by its elections and its acts, that it is not a sectarian institution, it will have a full tide of public favor setting towards it. Till then, the State will leave it to take care of itself.

TEMPERANCE.

From a little Temperance Tract, sent us by a worthy friend in Amesbury, Mass, we are gratified to learn that the Temperance cause has flourished very greatly in that town and Salisbury of late. The Tract contains the First Annual Report of the Salisbury and Amesbury Young Men's Temperance Association. This Association was formed but a little more than a year ago, with a view to aid the other Societies then in existence, and contained at its organization forty seven members. It now embraces one hundred and three. The whole number of persons in the two towns pledged to total abstinence, is about fourteen hundred. Four years ago there were in these towns twenty six licensed retailers, who vended 30,000 gallons of spirits at a cost to the people of 20,000 dollars per year. Now there are in both towns but three places where spirits are sold, and during the present year there have been but two hds. of rum brought into the two towns. Here, it will be perceived, is an immense pecuniary saving to the people, to say nothing of the prevention of poverty, crime and wretchedness which must follow the absence of ardent spirits.

We have been gratified on reading the Report, and think the friends of Temperance in Amesbury and Salisbury, entitled to very great praise for their zeal and perseverance in the cause. Well would it be for our whole country if their example should every where be followed.

SOUTHERN PIONEER.

The Editor acknowledges the receipt of 22 No. current Vol. of the Baltimore "Pioneer and Visitor," which, he believes, is the first he has seen of the work since the volume commenced. We feel an interest in the work and should be happy to receive it regularly. Will Br. Skinner exchange? We are the more particular at this time, because we find a Sermon of Br. Pitkin commenced in the number before us, which we are anxious to copy; but cannot do so, unless we receive the number following, containing the remainder.

UNREDEEMED PLEDGE.

We have a little story to tell—as how Br. A. C. Thomas' "213 Questions without Answers," a little Tract which we have before noticed and copied from, has fret a whole knot of some fifteen or twenty orthodox editors in New-York City. There is an orthodox paper there, which has been pleased to take our name, entitled the "Christian Intelligencer," conducted by an association of orthodox clergymen. It seems some one was pleased to send a copy of Br. T's Questions to the Intelligencer office, with a request that their fallacy might be exposed; whereupon an editorial notice appeared pledging that 213 Answers, short, pithy and scriptural, should be furnished, if the correspondent would pay for printing them. Br. T. being in the City, called at the office, and made himself known as the Author of the Questions, and desired that the Questions and answers might appear in the Intelligencer. This was peremptorily refused. He then asked for the Answers and pledged himself that they should appear in the "Christian Messenger," at his expense. This too was refused. Finally, to pin his antagonist editors to the wall, he offered to comply with their own proposal, and cause 1000 copies to be printed in a pamphlet form, at his own expense. After taking a day to consider, word was returned, that on re-examining the Questions, they had concluded to forfeit their pledge and not answer them at all!—Verily one does chase a thousand now, almost literally. And what is the public to consider an orthodox pledge, voluntarily offered, and swaggeringly made when, as they thought, no enemy was near,—worth hereafter?

NEW PUBLICATION.

Our thanks are due to Br. B. B. Mussey of Boston for a copy of a pamphlet recently published by him, entitled "A candid examination of Dr. Channing's Discourse on the Evil of Sin. By Hosea Ballou of Boston." 12 mo. p. 35. The Examination is characteristic of its author.

[For the Christian Intelligencer.]

"Whither thou goest, I will go; thy people shall be my people; and thy God, my God. Where thou diest, I will die, and there will I be buried"—Ruth, Chap. I.

Nay, say not that we thus must part,
Nor bid me, mother, leave thee now;
I, who would bear a daughter's part,
I, who would guard thy furrow'd brow:
For mother, none of all the loved ones here,
And cherishes of thy heart are here,
The forms that erst might joy thy sight,
The tones that erst might glad thine ear.

Nay, say not thus: by the strong love
That bound me to the noble dead,
I urge thee, mother, grant me now,
The way to solitude, the steps to tread.
My joys—were they not linked with thine,
In ties of the same hallow'd home?
And vision'd hopes—were they not wreathe'd
Round the same fond ones as thy own?

Those fairy hopes are curtain'd now
In shadows of the cypress tree;
And mother, my poor heart is left
Of all, save memory's glance, and thee.
Aye, dost thou deem my heart too frail
To share thy toil—to ease thy pain?
Or stranger's hand more dark to me
Than this, where no fond hopes remain?

Then know thou, that my stern resolve
Can stem the rush of every tide;
Nor ought of ill—nor worst of earth,
Shall drive me hopeless from thy side.
Thou'lt yet to learn that I can cling
In firm—and deep—and changeless love:
Aye, try me, by the darkest test
That strength of human heart can prove.

And what are youthful hearts to me?
'Round each is wove a mournful spell
That rushes o'er my stricken heart—
Of its past joys dreams to tell.
Then, mother, bless me kindly now,
And I will hover 'round thy way,
Or leave—or in thy foreign home—
Nor leave thee, through life's fitful day.

Yes; "where thou goest, I will go"—
If in affliction's mournful train—
My joy shall be, to cheer thy heart,
And rouse thy slumbering hopes again.
Or, if thy God send forth a ray,
From fountains of eternal peace,
To whisper of thy spirit's heaven—
I'll learn of thee, the glorious bliss!

And "where thou diest, I will die"—
Mother, when round thy wearied head
Earth's visions gather cold and dim,
And thou wouldst seek a quiet bed—
To hush thy pulse—and slumber long,
Free from the din of passing time—
How fondly will I watch thine eye,
And answer every look of thine.

And carefully I'll close thy lids,
Till morn'ning hopes of thy repose:
Waiting—I'll view thee in thy rest—
And there my own life-dream will close.
We gather'd round the same bright hearth,
When those—the fond and lov'd might come—
And, mother, thou wilt not refuse
That I should share thy narrow home.

Oh, we will slumber sweetly there,
Wrest in the quiet of the clod;
And dust to dust, of heart and hand
Shall mingle long in one blest sod.
And earth may press her mystic scenes
In glit'ring pomp above our bed—
Nor all their blaze, or fitful change,
Can burst the slumber of the dead.

Mother, once more, and I have done—
Ye cannot bid me leave thee now;
I cast away my household Gods—
And kneel to Him thou dost adore.

All! all—thy God shall be my God!—
I'll bow me long before his shrine,
And worship in the holy land—
In purity—with thee and thine.

For stronger, still, affection's chords
Will bind us in one hope—one faith;
And bright, and glorious the bliss,
Beyond the fearful veil of Death.
B—t—h.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

TEMPERANCE.

Many indeed, are the aggravated evils arising from the use of ardent spirits—but as I observed in a former communication—it would be a useless task to recount them. They are known to all—even those of the slightest penetration. They are to be found mingled amidst the every-day observation, of every candid mind.

That this is a truth, no reasonable being can dispute. The important question then arises, and ought with awful power, to impress itself upon our minds—how shall these evils be subdued? In what manner shall the progress of this hideous, loathsome vice be averted in its desolating, its wild career?—The philanthropic bosom will listen with feelings of the keenest sensibility, to these enquiries, while he whose heart is untouched, and calloused, to the miseries and woes of suffering and sorrow, will lend but a deafened ear, and turn aside in cold disdain, to heap contempt and scorn upon the better feelings of the human heart. But he whose desire is to alleviate the sorrows, and to ameliorate the condition of his fellow creatures, will never lend an ear to the popular voice of the multitude against that, which his own conscience teaches him is his duty: or in the language of scripture, he will not "follow the multitude to do evil." But the enquiry is, in what manner shall we contend with this, greatest of the powers of darkness?—What mode of warfare will be most productive of lasting benefit, in contending with this potent child of the dark dominions? I am of opinion that gentleness, ought first of all to characterize the advocates of the principles of temperance. By hurling anathemas, bitter and dire, upon those who may honestly differ from us in opinion, may drive them farther from us, can never win them to our side. Deep rooted prejudice can be eradicated only by the "gentle arts persuasion words"—not by imprecations and curses. "It is good to be always zealously affected in a good thing" but we should never suffer our zeal to run away with knowledge, and leave us with no other weapons, than unguarded expressions. Being then, clad in the habiliments of the "gentle law of love" who are they that should go forth, valiantly to engage in this holy warfare? First of all, (independent of all secular consideration) but with an eye single alone, to the wide-extended sway of the kingdom of our Lord, the clergy, should take an active part in the promotion of temperance. To them, the people, by their own free choice and consent, look for examples and guides, in morality and every kindred virtue. This is as it should be, if the ministry is intended as a sacred, useful and important profession, in promoting peace and consolation on earth.—And if so, how necessary, how important it is that that man who takes upon him the duties, the responsibilities and obligations of the gospel preacher, should reduce to practice the doctrines he preaches to his fellow men. The scriptures forbid intemperance, and strenuously urge its opposite upon mankind.

I have heard the professed disciple of Jesus, declaim against "all ungodliness of men" from the pulpit, hurling his thunderbolts of godly wrath upon his condemned audience—for their supposed criminality, when he himself was addicted to habits of beastly intoxication. Thou hypocrite! I will say no more. His hearers were aware of the fact, and how much confidence, think ye, could they repose in him as a teacher, while his practice was not shaped to his words. They muttered, (and right enough too) "physician heal thyself" and this was all the benefit they received.

The christian minister should modestly advocate the principles of temperance on all suitable occasions, and by his practice, cause not only his friends to rejoice, and place unreserved confidence in his integrity and virtuous habits, but also his enemies, if any he have, "to be ashamed, having no evil thing to say of him."

But it is perplexing to me to discover how, a christian minister can, from his desk, with uplifted hands and voice, deplore the prevalence of the use of rum and its kindred spirits, urging his flock to guard against its insinuating attractions, and with all the eloquence of the polished orator, painting in vivid hues, its deleterious effects, and no sooner freed from the duties of his vocation than a quantity of the same "noxious drug" must take its flight to the regions of that place, from whence flowed the words of life. This I have witnessed, I testify to that which I have seen. Where was the excuse? "O I take but little; I do not call 'total abstinence,' temperance. It is the moderate use of the article, that constitutes the man temperate. I have no fears of becoming a drunkard myself," &c. &c. Would to heaven, the minister of this description, could "see himself as others see him"—he would discover, not the end to which his example would lead, but possibly he might behold, through the long train of evils that would follow, some of the ruinous effects of the pattern he had left as a guide to others. The ungodly multitude would hail him as their guide though even they could place but little confidence, in him. Here would rest the pretext, or excuse, "that man, a minister takes a little occasionally, and if he does, I do not know where would be the harm for me to do likewise." And there is no stop, no resting-place, down, down to habitual intoxication. All, all excuse themselves, with this palliative, "I take but little and that for its beneficial effects."

There may be, and doubtless are exceptions to this, but they are rare, few and far between. The rising generation also will not always look on as silent spectators of the ways of man, but are liable to receive wrong impressions, from the circumstances in which they are placed, they are but too apt to associate with those by whom they are hailed with loudest cheers and boisterous mirth. The writer of this has witnessed these things, aye, and very near did he arrive at that stage when experience might perhaps have taught him, that this was the way of the unsuspecting youth. He remembers the

associates of early days, and trembles when he looks back upon the fearful precipice—the dread abyss, into which he might have been plunged. Had it not been his prerogative to possess a keen regard for early advice and timely valued instruction, it might now perhaps have been his sphere to wander in the mazy labyrinths of vice and iniquity. Heaven be praised for those who aided, in establishing his feet in wholesome paths.

But the preachers who can thus encourage the beginnings of drunkenness, must either be possessed of no conscience at all, or else his conduct must be called tampering with that attribute. They may, however, be unconscious of the dangerous tendency of such an example. I am willing to exercise all the charity that characterize the friend and the christian. And if such be the case, I would entreat of them, "by whatsoever is pure, and whatsoever is good, to pause and think of these things. The sons of Levi must first be purged, ere all shall offer unto the Lord, an offering in righteousness. But it is said, as before observed that a little occasionally, is not intemperance, but strictly according to the most rigid rule of temperance. Should we consider it an indication of wisdom in the man who should thrust his hand amid the blazing coals and then exclaim it was not folly, because he thrust it in but a little distance and consequently was but slightly burned? I am apt to think we should believe him to be more wise had he not touched it and thus saved himself the pain even of a slight burning. Fire is a blessing, but it should be kept in its place, that it may emit its genial warmth to the exterior surface of the body, else if suffered to extend its ravages, it becomes a curse. Thus it is with distilled liquors. I have never disputed their beneficial effect when applied to the distended nerve, or the fractured limb, but never should they be suffered to ravage the vital, lost like the canker worm it gnaws the life away. To be temperate, is to be totally free from those things that harm us by an internal application. Rum will elevate the spirits for a few moments, and set the man beside himself, but it is also sure to depress, and sink them as much below the common standard, as it raised them. And more than this it leaves an injurious appetite for another dram. It is the duty of those whose vocation is the ministration of the word of life to purge themselves of this foul stain, and all the people should say amen, and join heart and hand in this reformatory principle. It is a duty, even if it were a sacrifice to abstain from the use of strong drink. There are none whose influence is so small that his example, would not effect his neighbor. Mankind are prone to adhere to the fashion of the times. They will not long prefer the side of unpopularity. It is but reasonable then to suppose, yea, experience has confirmed the fact, that where dram-drinking is discontinued by the majority, the quantity consumed by the remainder has been measurably diminished.

Societies have done much towards suppressing this evil, and were they not hindered in their efforts, by the discouraging aspect, of those who wear the garb of respectability, the time I apprehend would not be long in reaching us when the miseries of drunkenness, would retire with rapid strides from our land of boasted liberty. Like the terrific reservoir of thunder and smoke it would be seen retreating before the bright sunshine of reason and intelligence, and health, peace and virtue would reign triumphant among the sons of men. This vice is indeed

"A monster of so frightful mien,
As to be hated, needs but to be seen."

Like the hideous keeper of hell's dark gate,
—"black as stood as night
Fierce as ten furies—terrible as hell."

It destroys the foundation and dethrones the noblest faculties of man and renders him an untimely maniac. It lays the mind open to every species of temptation, by blunting and deadening all the moral virtues, loosening all restraint of the passions and propensities, "the flesh is heir to," the mind becomes debased, and diseased, and the man, noble intelligent man, rendered a useless, troublesome vagabond, a pest to society, a disgrace to the grave, down to which he hastens, "unwept, unhonored, and unsung."

My young friends, who like the writer just commencing the journey of life, under our own direction, let us avoid the snares that beset our inexperienced feet. Let us "keep the enemy without the gate"—"touch not, taste not, handle not." Then and then only shall we be free from danger.

Never, never will we fill the drunkard's grave, but following the lovely path of temperance and virtue, whose ways are ways of pleasantness, we shall resign our mortal bodies, uncontaminated to their mother earth, and our spirits shall hear the welcome plaudit, "well done good and faithful servant, enter thou into the joy of thy Lord." More than this, the GREATEST earth has named, will never hear. ELIHU.

[For the Christian Intelligencer.]

CHARITY.

"Now abideth faith, hope, charity, these three." These words are often read by preachers of all denominations; and so far as theory is concerned, we seldom find much variation in the general drift of their interpretations. But how can those interpretations be reduced to practice? Between practical and theoretical parts, discrepancies of a very extraordinary kind often appear. Charity in its very nature tends to union. But it may be asked, can charity harmonize discordant sentiments? Can opinions be other than those which evidence supports? It is undoubtedly true that the same evidence may produce different results in the minds of different individuals, because those individuals may have different ways of comparing the same evidence.—Their prepossessions which will have a greater or less influence, may vary. This is to be expected. The question then returns, what can charity do with these things? We do not expect that charity will bring mankind to our opinion in religious concerns, any more than in any other. But charity teaches them how to enjoy those opinions in mutual friendship. It teaches them how to endure that which cannot be overcome. When the liberty of opinion and the liberty of speech is understood in the light of charity, asperity of feeling can find no place for its support. When men can agree to differ where they cannot agree to unite, it seems charity has performed some of the functions of her noble office. Christianity has but one spirit, and where that spirit operates, the effect is union. Where this union

cannot be in sentiment, it will be in feeling; it will be in promoting the common interest of the Christian cause.

Without faith it is impossible to please God. This indispensable requisite to the Christian, receives its proper direction by the influence of charity. The objects which we embrace afford present enjoyment through the same medium.

Were Christians to keep a more steady eye upon these three essential requisites in their cause, the consequence would be a greater union in all their practical labors, and no one could deny that the results would be proportionably happy.

S. C. L.

[For the Christian Intelligencer.]

WATERVILLE COLLEGE.

In Zion's Advocate of April 14th, I observed a short extract from the Auguste Age, with comments upon the same, by Mr. Wilson, in which he attempts to defend Waterville College against the "intimation of sectarianism." Unfortunately for him, he has failed entirely in his attempt. The only defense he makes is that "the College is not at present in any degree a theological institution." We all knew that before; and also how that institutions can and do use a sectarian influence without professing to teach theology. It is not for Mr. Wilson to prove at Waterville College is not a Theological institution, but to prove that it does not use a sectarian influence. This I presume he will attempt, as he can sustain his position by his own *ipse dixit*, which is not current in this age of free enquiry. But should we attempt it, we will give him a few examples of the sectarian measures which have been resorted to at this institution. If Mr. Wilson knows that such an influence has been used in times past, why should he try to conceal it; or if he is ignorant of it, why does he show such "redoubtful knowledge?" It is useless for any one to deny that such influence has been exerted; all who have been acquainted with the proceedings of this college in times past, know it to be a *stagnant fact*. I do not by any means wish to injure this infant institution. I wish it prosperity and freedom from sectarianism. Truth is what always should be observed; and it is what Mr. Wilson must observe in his case, or he must be exposed. In regard to the future prospect of this College, we hope for better things. The resignation of Mr. son-in-law, &c. caused the joy of rejoicing of every student. We hope vacancies will be filled with liberal men who will be bound down by no sect party; but will perform those duties which belong to a literary institution.

G.

EASTERN CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, AUG. 23, 1833.

CHANGE OF LOCATION.

Having made the necessary arrangements, we deem it proper to inform our patrons and the public that we propose soon to remove our office to Augusta, at which place the Intelligencer will be published from and after the early part of October. We doubt not this change of location will be agreeable to all our friends. Augusta is more central than this town, and people generally can better transact their business with the office there than here. It is in the very centre of Maine—the capital of the State, where the Legislature meets; the shire town of the County, the location of the U. S. Arsenal, and the place where all the mail stages, &c. stop over night and depart. As the convenience of mailing will be greater, subscribers will be more sure of always receiving their papers with regularity. Some will receive them earlier from Augusta, and none will receive them a moment later than if mailed here. We do not consider this removal going away from home, it is emphatically going home. The Editor resides there, as he always has done. The Proprietor was born there, formerly lived and published a paper in Augusta; it is a very near and most affectionate neighbor of Gardiner and but a mile away from Hallowell.

On the whole, every thing designates Augusta as the most proper place for the location of the paper; and we feel very sure that the arrangement we propose, will be heard of with satisfaction by our subscribers all parts of the state.

But we shall not leave Gardiner destitute. Mr. WILLIAM PALMER proposes to publish after we remove, a newspaper here, which will be better adapted to the business wants of the place, than is the Intelligencer. His paper will be neutral as to politics; and we commend his proposal to the friendship of our citizens.

CHOLERA. A gentleman from New Haven by the name of Dunning, aged about 60 years, died in Augusta, at Roger's Hotel, Thursday of last week, of a disease which the physicians who attended him say was every character of the Asiatic Cholera. A few days he had been somewhat unwell of diarrhoea, and had taken medicines under the direction of a physician. On Wednesday morning he had so far recovered as to dismiss his physician, but in the course of the day was taken down again and expired the next forenoon. We have conversed with two of the physicians who attended him, one of whom visited New York last year in the time of the cholera, and both of them express it as their opinion that the stranger died of the real cholera. He was a merchant of respectability, here in business. His body was entombed in a coffin on Friday, subject to the direction of his friends in New Haven.

We also learn that Mr. Mustard, the keeper of a Tavern in Bowdoinham, died last week of "cholera morbus," within twenty-four hours from the time of attack. We are not informed whether he suffered from the characteristic marks of the spasmodic cholera, or not.

Whether the cholera is amongst us or not—and we see no need of concealing the facts on the subject, if it is—it becomes people to be careful as to what they eat or drink, avoid exposure to cold, &c.; and whenever they experience an attack of simple diarrhoea, attend to the case promptly. In this way we believe ninety-nine out of an hundred otherwise exposed, would escape the plague.

We are requested to say that Mr. Henry A. Worcester of the New Jerusalem Church, will preach at the Masonic Hall, on Sunday Aug. 25, and Sunday Sept. 1st. Services to commence in the morning at the usual hour, and in the afternoon at half past 5 o'clock.

If the writer of the letter of which the following is a copy, will send his name, Mr. Sheldon will know to whose credit to put the money. There is no signature to the letter.

Livermore, August 15, 1833.

Mr. Sheldon,
Sir—I have enclosed three dollars in this letter for you. Please send a receipt with my next paper.

*The Letter was mailed at the Wayne P. O.

The Circuit Court of Common Pleas, Chief Justice Whitman presiding, closes a session of two weeks in Augusta, this day.

NOMINATIONS. The Democratic Republicans of Oxford have nominated Dr. Moses Mason for Congress and Messrs. Tobin of Hartford and Brown of Waterford for the State Senate. The National Republicans of the same County have nominated Hon. Ruel Washburn for Congress and Dr. Bradford of Livermore and Mr. Wyman of Fryburg for the State Senate.

In Somerset, the Democratic Republicans have confirmed the nominations of Messrs. White and Parks for Congress, and nominated D. Farnsworth, Esq. and R. K. J. Porter, Esq. for Senators.

In Kennebec the Democratic Republicans have nominated Gen. V. C. Van of N. Sharon, B. Shaw of this town and R. Baker, Esq. of Albion for Senators.

The National Republicans in Cumberland have nominated Levi Cutter for Congress and Messrs. Gerrish, Grosvenor, Packard and Perley for Senators.

The National Republicans in Lincoln Co. have nominated Hon. Judge Bailey of Wisconsin for Congress. We have not seen their Senatorial list.

THE SEDGWICK MURDER. The Boston Transcript gives the following version of the occurrence at Sedgwick, which, if correct, puts a new face on the affair:

The facts in the case—as we learn from Mr. Charles Leman of this city, who was on board the Olive Branch, as a passenger, during the whole transaction—are these:—Whilst the vessel was lying in this harbor, Hale applied for employment, and was engaged to help discharge her cargo. Whilst so employed, he expressed a wish to accompany Capt. Pierce on his next trip, and was shipped as one of the crew. The scho. sailed on Saturday the 13th July, for the eastern coast of Maine, in search of a cargo of paving stones. On Sunday (the next day) Hale exhibited symptoms of derangement, and on Monday had a violent fit, during which he fell backwards from the quarter to the main deck, and bruised his head very badly. On Tuesday he appeared better, and was taken on shore, in the hopes of diverting his mind to pick strawberries. On returning to the vessel he again became furious, fancying that he saw his wife and child beckoning and calling to him. On Wednesday his madness increased; he was considered dangerous, and it was with much difficulty he was prevented from jumping overboard. Being disappointed in that attempt he threw himself down the main hatch way upon the stones and slates, and injured himself greatly before he could be secured. It was then thought best to confine him to his berth, which was done by nailing slats in front of it. On Friday he became more calm and was liberated, a watch being kept over him. On Sunday the 21st he died. Application was made by Capt. Pierce to Mr. Smith, the keeper of Swan's Island, for permission to inter him there. It was granted and he was buried on the shore in the presence of Mr. Smith and his family, the crew of the schooner, and other persons, several females being present, with as much decency and regard for the feelings of humanity as circumstances would permit. Whilst he lived he had every attention paid to his comfort, that could be offered to one in his situation. Hale belonged to Boston, and we are informed was a very temperate man. He took a jug of rum on board with him, and there is no doubt that its contents caused his insanity. The whole story of the murder is a sheer fabrication—got up by an unfeeling gossip, who was over anxious to be the first to relate something new, horrible, and mysterious.

One of the Faculty.—Yesterday morning, a young man of genteel appearance, went into the stationers' store of Wm. Minns & Co. No. 116, Water street, and requested to be shown some silver pencil cases, one of which he managed to slip under his sleeve unperceived, as he thought, by the clerk, who immediately seized him, and a scuffle ensued; but the offender was finally secured by the assistance of an officer who conducted him to the Police. On being searched, three other new silver pencil cases were found secreted inside of the waistband of his pantaloons, probably obtained in the same manner. This person has been regularly bred a physician, and has generally borne a good character, except in the Police, where he was identified as being the same person, who, two years ago, was brought there for stealing books from the store of Messrs. Carvill, in Broadway, but escaped by the leniency of these gentlemen. From some of his friends, who came to see him yesterday morning, it was ascertained that he was engaged to be married in the course of next week to a highly respectable and wealthy young lady of this city, who, of course, was not aware of his character. He was committed to Bridewell, but was subsequently bailed out.

The carrier pigeons.—It will be remembered that Mr. Durant, the aeronaut, in his late ascent at Albany, despatched two carrier pigeons which he had taken up with him, attaching a label to the neck of each, on which was noted a memorandum of his progress. They belonged to Mr. Furber of Mechanics' Hall, Troy. It appears that they played the truant in this instance, as they were not seen by Mr. F. until 36 hours after their ascent.

He had looked anxiously for their return [says the Troy Press] the same evening that Mr. D. made his ascent, and on Friday, the day following, but not seeing them with the other pigeons, as he supposed he would, on the roof of his premises, concluded they had been lost. On going to the coop, however, on Saturday, about one o'clock, he found that both pigeons had returned. They appeared much fatigued, and seemed inclined to hide out of sight, not liking, with such an unfashionable appendage to their bodies as a label, to appear among their companions, which one of them, when discovered, was most industriously exerting itself to get loose from by biting the string which fastened it. The pigeon which carried the last label was easily caught, but the other escaped to the roof, and was not retaken till in the evening. The original are now at Mechanics Hall. The curious will doubtless be pleased to see them. It is probable that the poor birds, frightened that such an unusual appendage as a white piece of paper should pursue them in their flight, in their alarm flew out of their direct course, and thus became fatigued.

Novel Law Suit.—We learn that an action is depending, in the Supreme Court at Albany, against the Mechanics' and Farmers' Bank of Albany, involving the magnificent sum of two shillings, New York currency. The plaintiff alleges in his "Bill of Particulars," which occupies three sheets of foolscap, that he presented a one dollar bill to the Bank for payment, and that the Cashier refused payment on the ground that the bill was mutilated, one fourth part of the same being cut or torn off, but tendered the said bill seventy-five cents, which he refused, saying that if the bill was good for seventy-five cents, it was good for a dollar. The ground of defence taken by the Bank is, that the note was probably mutilated for the purpose of counterfeiting; and that the rogues have a way of making five good bills out of four, by taking a slip from each, whereby the Bank is made responsible for five hundred dollars where it issues only four hundred. We hope the Albany papers will give us the result of the trial. As the matter now stands judgment has been entered against the Bank by default, and a motion to re-open the case, on the ground that the Plaintiff's bill of particulars, tho' so very voluminous, is insufficient, is now pending. —N. Y. Jour. Com.

New and Elegant Hotel.—A company of men of enterprise and capital was formed in this town last winter, who are this summer putting up a large and handsome brick hotel at the corner of Winthrop and Second Streets. The basement story has been erected, of beautiful hewn granite, taken from the quarries in town which have acquired such a high reputation abroad. The second story is now in progress, and extensive preparations are making for the work of various kinds necessary to its completion. The Hotel fronts eighty-four feet on Second Street, and the main building is forty-seven feet wide. The whole front on Winthrop Street will be one hundred and twenty-three feet—a wing extending seventy-six feet from the main building. It is to be three stories high above the basement. The work is done under the superintendence of experienced and competent mechanics, and the greatest pains taken to have every part of it done well. —Hallowell Advocate.

Sign Manual. The following extract may be of service to persons who adopt queer signatures:—

My compliments to your father, and remember me to Tommy D. Tell him I got his letter and the Hardware man's receipt for the Gun Locks; but (for the life of me) I couldn't make out the signature for several days; I mean your right trusty Sargeant's signature, which as Sir Hugh sayeth, "savors of affection." Tell him to write his name as plain as this:—*Thomas D. Dunn*. The signature of "William Pitt" (Lord Chatham) cured me of an affected way I had fallen into of writing my name. Other words may be made out from the context—but a proper name is arbitrary and should be written especially plain.

God bless you my young friend,
JOHN RANDOLPH, of Roanoke.

"Tough not—Handle not."—One of those meddling gentlemen who are never satisfied until they have put their finger on every thing they see, was not long since observed by a friend with his hand "done up" in some half a dozen handkerchiefs. He accosted him with the usual question, "What ails your hand?" "Why," said he, "rather day I went into the mill to see 'em saw clapboards, and I saw a thing whirling round so swift, and it looked so smooth and slick I thought I'd just touch my finger to it and see how it felt, and then they hollered out—it right off, and then they carried out—you musn't touch that, its the carlar that saws all the clapboards, but they spoke half a second too late, the end of my finger was gone, and I have never seen it since."

Our eastern brethren of the press are complaining that the wandering piper has a "red nose." We think that great allowances ought to be made for him, in reference to his profession. We rarely see a man without a red nose who habitually "blows hard." —U. S. Gazette.

WORK OR NO PAY.—One sultry afternoon, in that "goodly month" which comes between May and July, and in which the congregate wisdom of New Hampshire is assembled at the Capitol to overhaul the laws of the land, a member who had stowed away a quantum suff. of the good things of this world by way of eating his dinner, stretched himself out upon one of the seats, and was very quietly enjoying his siesta when one of the sovereign people who had seated himself in the gallery to overlook his servants, happened to observe the aforesaid sleeper—and without ceremony he bawled out—"Hallo, Mr.—you man that's napping it on the bench there, the State don't pay you two dollars a day for sleeping I can tell you, so wake up, wake up." By the time the above speech, which was made in no ordinary tone of voice, was concluded, the house was in a roar, the sleeper arose scared half out of his wits, and the Speaker ordered the galleries cleared.

SINGULAR.—The following circumstance has been related to us as having lately occurred in the neighborhood of Tunkhannock, Luzerne county. We do not vouch for the correctness of the story, though it is said to be strictly true.

A little child begged of its mother a piece of cake, and on receiving it immediately went out of the house. A short time afterwards, the mother sought the child, whom she found a little way from the house amusing itself with feeding the cake to a large rattlesnake. The snake, with its head elevated nearly to the height of the child's head, was receiving with much apparent satisfaction from the hand of the unconscious child, the crumbs of cake which it broke off and put into his snakeship's mouth. The alarm of the mother, as might reasonably be expected, was very great on seeing her child put its fingers into the mouth of so dangerous a creature as the rattlesnake; but retaining a proper presence of mind she persuaded the child to come to her, and then pursued and killed the snake. —Montrose Volunteer.

DERANGEMENT.—A very respectable gentleman from Maine, by the name of Boyd, who was a lodger at Holt's, was found last Saturday evening at Brooklyn, near the market, in a state of entire derangement. He had been sick for some days, and having partially recovered, had attended to business on Saturday, and become over fatigued.

It seems that he left his lodgings between 7 and 8 o'clock, with about four hundred and fifty dollars in his pocket. When found however, he had been robbed of it all, and the unfeeling villain had also taken his pocket handkerchief, keys, and other small articles, and even his hat. It was not until after being bled and receiving other kind attentions from some citizens of Brooklyn, that he was able to give any account of himself. The Police have made efforts to discover the robbers but have not yet been successful.

The money was chiefly in notes of the Boston Commercial Bank—none of them of large denominations. Mr. B. is now convalescent, though confined to his lodgings.

N. Y. Jour. Commerce.

A serious disaster had nigh befallen the Independence 74, which is lying in the stream at the Navy Yard in Charlestown, on Wednesday. Early in the morning Com. Eliott went on board to give directions about having the ship well moored against the arrival of the equinoctial gales, and while on deck it seemed to him that she lurched more than usual. He ordered the pumps to be tried, which being done, it was ascertained that she had four feet of water in her hold. Some rogue had broken of the brass cock fixed on one of her sides to let in salt water occasionally, and the ship was filling rapidly. But for the timely discovery, she must have sunk during the afternoon or night in a depth of 50 feet of water. —Com. Gazette.

An Unreheated Scoundrel.—went recently into a Merchant Tailor's shop, in Albany, under the pretence of buying a pair of pantaloons. He tried on a pair, and seeing a chance to escape unseen, through a window, he eloped—leaving a pair of unmentionables more tattered than were Governor Marcy's before the Empire State repaired them at her own expense—but they contained, as good luck would have it, ten dollars' lawful money—three more than the price of the pantaloons—which the green nose of a thief had forgotten to remove to his new quarters.

The Land agent of Massachusetts arrested.—The Bangor Republican of Thursday says:

We understand, that Geo. W. Coffin, Esq. was yesterday arrested in this town, and held to bail in the sum of five thousand dollars, at the suit of Benj. Wiggins of this place, the "gentleman from Bangor," mentioned in the Boston papers as having been arrested there on a charge of being concerned in a conspiracy to defraud in the sale of lands here in June last, and discharged on the testimony of the government against him. The Land Agent of Massachusetts, is arrested for a malicious prosecution.

We understand from abroad that the "Cholera" is prevailing in this town. It seems to us almost unnecessary to say, that the report is entirely destitute of foundation. There have been a few severe cases of "Cholera Morbus" [the severest of which is noticed among our "Deaths"] and nothing more. There is not the slightest alarm here, nor the slightest reason for alarm, and any reports to the contrary elsewhere current should receive no credit. —Auguste Age.

At a District School in Exeter, N. H. a short time since, several children belonging to a family in that town, were observed by the mistress to act strangely—some of them appearing drowsy and tumbling from their seats—others being more loquacious than usual making strange gestures, &c. On questioning the eldest girl, as to the cause of this strange conduct, she answered:—Father gave us all rum and molasses this morning for breakfast! —Newburyport Herald.

ANECDOTE.—An Irish woman called at a grocer's the other day, and asked for a quart of vinegar. It was measured off, and put into her gallon jug. She then asked for another quart, to be put into the same vessel. "And why not ask for a half a gallon and done with it?" said the grocer. "Och! bless your little bit of a soul," answered she, "tis for two persons."

JOSEPH FROTHINGHAM. We learn by a letter, written by this young man to his parents, published in the Essex Register, that he has arrived at New-York. He came a passenger in the British ship Tay, which sailed from Liverpool on the 15th June, and arrived at New-York on the 17th inst.

Richard K. Rice, Esq. has been appointed Post Master of Foxcroft in place of John Bradbury removed.

APPOINTMENTS.

Br. S. C. Loveland will preach next Sunday in Waterville.

Br. Thomas F. King of Portsmouth, N. H. will preach in Bangor on the second and third Sundays in September.

Br. A. A. Folsom will preach in Bowdoinham next Sunday.

Br. George Bates will preach in Bowdoinham on the 2d Sunday in September.

The Editor expects to preach in Readfield next Sunday, and at Hallowell X Roads on Sunday after next.

Married.

In Hallowell, at the X Roads, by Wm. A. Drew, on Wednesday last, Capt. Samuel Blanchard, of Dresden, to Miss Anjanetta Lewis, of Hallowell.

In Orono, (Old Town) Mr. Stephen Smith to Miss Mary Blaisdel, of Hampden.

Died.

In this town, Mrs. Nancy, wife of Mr. Nathaniel Leighton, aged 40. Sarah Elizabeth, child of Mr. Gorham Hamlin, aged 9 months. Emma Jane, only child of Mr. Moses Averill, aged 10 months.

In Augusta, of Cholera Morbus, Mr. Lemuel Dunning, of New-Haven, Conn. aged about 55.

In Kennebec-port, Mrs. Sarah Huff, aged about 80.

In Palermo, on the 8th inst. Mr. John Bradstreet, aged 85, formerly of Ipswich, Mass. Editors in Mass. are requested to notice this death.

In Bowdoinham, Joseph Mustard, Esq. innholder, aged 61.

In Ellsworth, August 6th, Rebecca P. daughter of John G. Deane, Esq. aged 13.

In Appleton, Mrs. Nancy Pearce, aged 42 years.

In Warren, on the 19th ult. Mrs. Ann Anderson, aged 70 years.

In Pittston, Mr. Thomas Jackson, aged 82.

MARINE JOURNAL.

PORT OF GARDINER.

Thursday, Aug. 15.—Sailed, sch'r New Bedford, Herriman, Boston; Sally Ann, Perry, Sandwich; sloops Petsey, Mason, Boston; Rapid, Chills, Fallmouth.

Friday, Aug. 16.—Sailed, sch'r Worwonnont, McNear, Boston; Don-Quixote, Caldwell, Ipswich, Erie, Moore, Boston; Despatch, Rankins, do.; Eagle, Perry, New-Bedford; Lone, Harden, Dennis; Mary & Betsey, Kelley, Dennis; Pilot, Blanchard, Boston; Support, Perry, Sandwich; Deborah, Perry, Sandwich; Henrietta, Perry, Sandwich.

Saturday, Aug. 17.—Arrived, sch'r Bonny-Boat, Colburn, Boston.

Tuesday, Aug. 20.—Arrived, sch'r's Mechanic, Blanchard, Boston; Catharine, Wait, do.; Industry, Blanchard, Thomastown; Oaklands, West, Providence; Eliza-Ann, Moore, Boston; sloop Georgianna, Phinney, Sandwich.

AUCTION.

At the Cottage now occupied by Miss Lowell, will be sold at Auction on the 27th inst. at 9 o'clock, A. M. various articles of FURNITURE, consisting of BEDSTEADS; BEDS; MATTRESSES; CHAIRS; Toilette TABLES; Birds Eye Maple WARDROBE; Wash Sinks; Bureaus; Tables; one of 8 feet, with counter, supports, ball feet and castors; Looking Glasses; Entry Lamps; Sofa, with cushions and covering; Piano Forte; Coloured Table Cloths; Lamps and Candlesticks; a complete set of Plainish Dish Covers; a very excellent 8 Day Clock; and various other articles, such as Crochery and Glass ware, and every article in use in the Kitchen—Also a good COW.

GEORGE SHAW, Auctioneer.

Gardiner, August 22, 1833.

DENTAL SURGERY.

DR. JEWETT has taken a room over the Apothecary shop of B. SHAW, Esq. in Gardiner, where he will attend to the removal of the diseases of the Teeth and Gums. Those who may wish his services will please to call soon, as he expects to leave town in two weeks.

Gardiner, Aug. 22, 1833.

NOTICE.

THIS may certify, that, whereas my son, JOHN H. RICE, aged seventeen years, has been a discreet and dutiful boy, I do hereby relinquish to him his time until he is twenty-one years of age, to transact business for himself, and shall hereafter call on no one for his wages, or pay any debts of his contracting.

Mr. Vernon, Aug. 16, 1833. NATH'L RICE.

TEMPERANCE NOTICE.

THE Rev. HENRY A. MILES of Hallowell, will deliver an Address before the Gardiner Temperance Society, at the Stone Church, on Sabbath Evening, Aug. 25th, at 6 o'clock. Not the Friends only of Temperance Reformation—but, the Indifferent and Opponents—One and All are invited to attend.

N. WILSON, Sec'y.

N. B. The regular meeting of the Gardiner Temperance Society will be on Monday evening, following, at the Masonic Hall, at 7 o'clock. A general attendance of Members and others is requested.

N. WILSON, Sec'y.

Gardiner, August 22d, 1833.

STREETER'S NEW HYMN BOOK.

THE subscriber has published the Sixth Edition of this popular Hymn Book, which he now offers to the Universalist public at the low price of 62 cts. single, handsomely bound and lettered, either in black morocco, or light sheep. A liberal discount will be made to those who buy by the dozen. Universalist Clergymen and others, wishing to circulate the book can be supplied on sale, by directing their orders to,

B. B. MUSSEY,
No. 29, Cornhill, Boston.

PROSPECTS.

For publishing in Gardiner, a Weekly Newspaper, to be entitled the GARDINER MESSENGER.

THE Subscriber is well aware, that a multitude of newspapers is now issued from the Press; but most of them are exclusively devoted to the interests of particular parties in politics or religion. It is believed that a paper attached to none of these parties, but maintaining a strict neutrality, and made emphatically a Newspaper for the people, which he now offers to the public. Such a paper the subscriber proposes to publish under the above title; and he solicits the patronage of no individual longer than this neutrality is strictly maintained. By neutrality is not meant a total exclusion of all political matter. It is intended that the paper shall be a faithful chronicler of passing religious, civil and political events, and the columns devoted to whatever may be interesting to the Farmer, the Mechanic, the man of business and the general reader.

The Editorial department shall be conducted with ability and in strict accordance with the neutral character of the paper.

In attempting to establish this paper, the subscriber looks with confidence to the citizens of Gardiner for support. This town is second to none in this county in the importance of its trade and local advantages. In its present prosperous condition, with a large and rapidly increasing population, it is reasonable to expect that its citizens will give their support to a paper, which, with a proper regard to others, shall be devoted to their interests.

The publication of the Messenger will be commenced as soon as a sufficient number of subscribers can be obtained to warrant the undertaking.

WILLIAM PALMER.

TERMS. The MESSENGER will be published every Friday morning on a super royal sheet, at Two Dollars per annum, if paid in advance; or Two Dollars and Fifty Cents if not paid till after the expiration of three months.

Gardiner, August 22, 1833.

